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BOOK NOTICES

The Ethiopic Liturgy, Its Sources, Development, and Present Form. By Samuel A. B. Mercer. (Hale Lectures, 1914-15.) Milwaukee: Young Churchman Co., 1915. Pp. 487. \$1.50.

Professor Mercer has made a real contribution to liturgics by publishing in Ethiopic and in English the liturgy at present in use in the churches of Abyssinia. This he does from a manuscript which he was at the pains to secure in 1913 from the Metropolitan of Abyssinia. In connection with this he has made a wide study of Ethiopic liturgical manuscripts, and in particular of the development of the Ethiopic liturgy from the Greek liturgy of St. Mark which prevailed at Alexandria in the middle of the fifth century, when Christianity became the national faith of Abyssinia. This Greek liturgy of St. Mark Professor Mercer reconstructs by a comparison of Coptic, Ethiopic, and Greek forms of it. While the materials for the study are few and incomplete, especially for the centuries from the sixth to the thirteenth, Professor Mercer has traced the development of the modern Ethiopic liturgy from its Greek original with much learning and patience. He has sought to present his materials and results in a form intelligible to those who do not use Ethiopic, but has also published his leading Ethiopic manuscript in complete facsimile, so that the texts lying at the basis of his translation may be consulted by the expert. The book is attractively printed and opens a new field of liturgical history.

A Commentary on the Gospel According to Mark. By Melancthon W. Jacobus. (The Bible for Home and School.) New York: Macmillan, 1915. Pp. 259. \$0.75.

Dr. Jacobus has conceived his task in a very intelligent and admirable way. His introduction is thorough and well balanced and his comment clear and stimulating. His acquaintance with the literature of his subject is large and at the same time his judgment is reasonably independent. He holds the Gospel to be the work of Mark and to have been put forth at Rome soon after the death of Peter, thus belonging "to the later rather than to the earlier years of the sixth [meaning, of course, seventh] decade" (p. 23). Dr. Jacobus finds no sufficient evidence of a primary Mark lying back of our Mark, and says little of the supposed use by Mark of sources also employed by Matthew and Luke. He might perhaps have been more sensitive to the occasional harshness, obscurity, and inconclusiveness of Mark's language and

narratives. In one or two instances important Old Testament parallels are not mentioned in the notes, e.g., Ps. 91:13 on Mark 1:13, and Hos. 6:2 on Mark 8:31. In connection with Papias' statement connecting the Gospel with Peter, Justin's reference to Peter (*Dialogue* 106:3), and the evident allusion of II Peter (1:15) to a Gospel connected with Peter, might well be cited, for they supply strong contemporary confirmation of Papias' words.

Dr. Jacobus' view that Mark probably never went farther than 16:8 is difficult of acceptance in view of the Gospel's repeated prediction of a Galilean reappearance of Jesus. It is hardly conceivable after the emphasis the evangelist has put upon this point that he should not have had such an appearance to record and that he should not have recorded it. This is strongly confirmed by the fact that Matthew goes on from copying Mark 16:8 to record just such an appearance, and one can hardly doubt that he is taking over this sequel from Mark for whose narrative it would make the only suitable conclusion. The Long Conclusion, on the other hand, Dr. Jacobus might well have pointed out, was in all probability added to the mutilated Mark by those Ephesian compilers who put together the four Gospels early in the second century. The identification of John the prophet, of Revelation, with the apostle John (p. 157) is hardly probable, and the treatment of the wonder narratives, e.g., the Transfiguration, seems rather mechanical.

The Inspiration of Responsibility and Other Papers. By Rt. Rev. Charles H. Brent. New York: Longmans, 1915. Pp. 236. \$1.50.

This is a collection of twenty-three addresses and articles published in journals of widely different character and now gathered into a volume. There is no common principle giving them unity except the fact that whatever Bishop Brent touches he illuminates. The dominant interest of the book is missionary, as is fitting. There are addresses on more general religious themes and the last six are character studies or sermons on occasions. We found our interest centering in Bishop Brent's discussion of the church, in an address given at the Northfield Student Conference, June 27, 1913. He treats it as an organism, not as an organization. "Man is not body alone: body without soul is corpse. Neither is he soul alone: soul without body is ghost. Man is body and soul." So the church is the body of Christ. Incorporation into this organism Bishop Brent defines thus: "The church today, the visible church, is composed of all baptized people, people who have

been admitted by the sacrament of baptism in the name of the Father and of the Son and of the Holy Spirit." Nothing is said concerning the subjects or the mode of administering this sacrament. The author is doubtless clear in his own mind on these points. The little address, "A Vision of Manhood" (p. 148), is a gem for its concise, clear, and persuasive thought, provided the quotation from Browning is spoken so well that its meaning is perfectly clear to an audience of young men. Bishop Brent is at his best as an interpreter of the mystical note in Christianity.

In the Valley of Decision. By Lynn Harold Hough. New York: Abingdon Press, 1916. Pp. 71. \$0.50.

In four delicately handled sketches Professor Hough of Garrett Biblical Institute describes a critical moment in the lives of four young people, each of whom finds himself in the presence of a challenging question concerning the meaning of life. There is nothing sentimental in the scenes. The realism is vital. These persons are genuine human beings. This is an excellent book to give to students or to young men and women who are trying to get the right sense of values in life at the beginning of their careers in business or in society. One feels the joy and privilege of living after reading Professor Hough's pages.

Sub Corona. Sermons Preached in the University Chapel of King's College, Aberdeen, by Principals and Professors of Theological Faculties in Scotland. Edited by Henry Cowan and James Hastings. Edinburgh: Clark, 1915. Pp. ix+297. 4s. 6d.

One turns instinctively to the *University of Chicago Sermons* on reading this volume containing twenty sermons preached by theological professors in Scotland. If an answer is sought to the question, Can professors in theology preach acceptably? the answer is to be found in these two volumes. The title to this book is given to it because of the crown which surmounts the chapel of King's College in which the sermons were preached. A deep note is sounded at the very beginning by George Adam Smith in the sermon entitled "After a Year of War." It is the utterance of one who has thought deeply and suffered much and who has not let his soul become filled with bitterness. The other sermons are not controlled by the immediate interest of the war. They move in the realm of general religious truth, on the whole with comprehensive attention to the fundamental truths of the Christian faith. Five out of the twenty sermons may fairly be said to concern themselves with the person and work

of Jesus. No sermon is on a subject that might be considered unnecessary or trifling. Professor Gilroy of Aberdeen preaches on "Christ's Conception of Religion" from Matt. 25:31-46, insisting that our religion does not consist simply in our thought about God and Christ, but in our work for God and Christ. Professor Cairns of Aberdeen contributes a valuable sermon on "Doubts and Difficulties," which is marked by his usual clearness of statement and grasp of essential facts. These sermons, marked by strong thoughtfulness as they are, glow also with deep feeling, and will be found profitable in quickening the life of readers as they must have stimulated those who heard them.

The Making of the Bible. By Samuel M. Vernon. New York: Abingdon Press, 1916. Pp. 191. \$0.75.

The title would lead a reader to expect either a study of the sources of the books composing the Bible or an account of the fixing of the Canon. Instead, there are twelve chapters, loosely united around the two ideas just mentioned, and also discussing the Bible as the "Creature of Experience," "Tested by Experience," "Amenable to Criticism." The concluding chapter is on "The Limitations of Criticism." In discussing the value of tradition in the preservation of the early narratives the writer says: "The long life of the antediluvians, free from the excitements and business activity of modern life, was favorable to the correct transmission of truth by tradition. Methuselah was the contemporary of Adam and Noah, if we accept the Bible account of his long life, so that Noah might hear from the lips of Methuselah what was told him by Adam, so that the stories of creation and of the garden of Eden passed through but one person to reach Noah" (p. 18). This will furnish an idea of the writer's point of view and an estimate of the value of the book in accurate Bible study.

The Way of Martha and the Way of Mary. By Steven Graham. New York: Macmillan, 1915. Pp. xii+296. \$2.00.

This title has been used by the author "because the ways of the sisters are as touchstones for Christianity, and in their reconciliation is a great beauty."

The book is a survey and an interpretation of eastern Christianity and a consideration of the ideas at present to the fore in Christianity generally. The author makes affirmations "as one whose special medium is the written and spoken word"; and he affirms that Christianity is *the word*. By means of it we express what is deepest in ourselves. Words are our means of intercommunication, of telling one another